Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Pythagoras, who flourished 535 years before Christ, famous for his studying in Egypt, and Plato who did the same, both placed the earth in the centre.

Anaximander is said to have invented the Gnomon, but Costard proves he only introduced the knowledge of it into Greece, it being of Babylonish original. Although our Hibernian Druids imported the Chaldee name for a sun dial, and consequently knew its use, we have no authority to say they knew how to calculate an eclipse. Thales, it is said, had calculated an eclipse of the sun, but Herodotus tells us, he could not tell the day when it would happen, and only confined himself to its falling out within the compass of that year. How little the doctrine of eclipses was understood long after this, appears from hence, that in the 19th year of the Peloponnesian war, " Nicias," says Pliny, " the Athenian General, ignorant of their cause, was afraid to permit the fleet to set sail, and this was the cause of their ruin ; for every thing was ready, and they were upon the point of sailing, says Thucydides ; the moon became eclipsed, for she was then at the full, upon which the Athenians, looking upon the thing as ominous, persuaded the generals to stop. Nicias too said, they should not think of stirring till the twenty-seven days were past, during which the augur had ordered them to stay. About the same time, likewise, we find Athens in deep concern at a solar eclipse.

The next figure in the Irish manuscript is copied from Ptolemy, describing the cause of eclipses, wherein there is this remarkable circumstance ; the northern hemisphere is called *uachtar*, or superior ; and the southern, *ichtar*, or inferior.

The ancient Indian geographers divide the globe into two hemispheres, the superior and inferior. The superior, or northern hemisphere is the reign of delight, beauty, and abundance, and in it *Indra*, the God of the firmament, (the *Ionn-dara*, or Cylclic Belus of the Irish Druids) presides with an army of *Soors*, or good genii, holding his court on the refulgent summit, which they denominate *Meru*, by which in fact they mean the north pole (the *Mir* of the Druids, who named it *Mirgari* or the head of the pole of the world.) The inferior, or southern hemisphere, that is, the region immediately under them, they represent as a body of darkness and horrors, inhabited by evil demons or *Assoors*. They suppose the sovereign of that region to be *Yama* (the *Saman* of the Druids) the Indian Pluto, who is also judge of departed souls, that receive their future doom at his infernal tribunal.

The Malayan *utara*, i. e. the North resembles in sound the Irish *uactar* ; it is probably a Sanscrit word. The Malayan is indebted to the Sanscrit for a considerable number of its terms. (Marsden, Asiat. Researches, vol. 4.

The Druidical synonymous name for the north pole, *Mulgari*, is from the Chaldean *Mahal*, from *hal*, higher.

To the Editor of the Belfast Magazine.

SIR,

AS you have undertaken to give the public an account of many of the Celestial Phenomena which are to occur in each ensuing month, I beg leave to suggest to you an addition to the information contained in your first number, which I presume may be of some service.

Government have it in contemplation to procure a complete and accurate map of this island, and as there are many of the principal towns in this kingdom, whose latitude and longitude are imperfectly known, I have reason to think that if an account of such eclipses of Jupiter's satellites* as may be visible to us, were inserted every month in your Magazine, the extensive circulation of it would enable many persons to co-operate in the design of government, at least with respect to the longitude of the different places. In the following column is a list of such eclipses of the satellites of Jupiter as will be visible to us during the month of October.

I am Sir, yours, &c. &c. X.

Newry, Sept. 9th, 1808.

---

* We are happy to find that the writer of the above article is solicitous concerning a subject which he will see noticed in the fifth paragraph of our third page; and we take this opportunity of again inviting Correspondents to furnish historical accounts of the different Towns in their vicinity.....stating their public buildings, commercial consequence, state of arts,

FIRST SATELLITE.

Emersions.

Days of the Month.	Min.	sec.		hours.
1	25	13	after	6 evening.
8	20	40		8 ditto.
15	16	15		10 ditto.
23	11	56		0 midnight.
24	40	56		6 evening.
31	36	45		8 ditto.

SECOND SATELLITE.

Emersions.

Days of the Month.	Min.	sec.		hours.
14	8	25	after	8 evening.
21	44	13		10 ditto.

THIRD SATELLITE.

Emersions.

Days of the Month.	Min.	sec.		hours.
26	25	19	after	5 evening.

N. B. The above are calculated for the longitude of Belfast, supposing it to be 5° 46′, west of Greenwich.

There are, *to us*, no visible eclipses of the fourth satellite of Jupiter, during October.

For the Belfast Monthly Magazine.

An Account of two Children born with Cataracts in their Eyes, to show that their Sight was obscured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By EVERARD HOME, *Esq. F.R.S.*

MR. CHESELDEN's observations on this subject recorded in the Philosophical Transactions for the year 1721, pointed out two material facts; that vision alone gives no idea of the figure of objects, or their distance from the eye, since a very intelligent boy, thirteen years of age, upon recovering his sight, was unable to distinguish the outline of any thing placed before him, and thought that every object touched his eye.

Mr. Ware's cases, which have also a place in the Philosophical Transactions for 1801, and are compared with that of Mr. Cheselden, appear to lead to a different conclusion. The following observations are laid before the society with a view to explain this circumstance.

CASE I.

William Stiff, twelve years of age, was admitted into St. George's Hospital, under my care, on the 17th of July 1806, with cataracts in his eyes, which, according to the account of his mother, existed at the time of birth. From earliest infancy he never stretched out his hand to catch at any thing, nor were his eyes directed to objects before him, but rolled about in a very unusual manner, although in other respects he was a lively child. The eyes were not examined till he was six months old, and at that time the cataracts were as distinct as when he was received into the hospital.

Previous to an operation being performed, the following circumstances were ascertained respecting his vision. He could distinguish light from darkness, and the light of the sun from that of fire or candles; he said it was redder, and more pleasant to look at, but lightning made a still stronger impression on his eyes. All these different lights he called red. The sun appeared to him the size of his hat. The candle flame was larger than his finger, and smaller than his arm. When he looked at the sun, he said it appeared to touch his eye. When a lighted candle was placed before him, both his eyes were directed towards it, and moved together. When it was at any nearer distance than 12 inches, he said it touched his eyes. When moved further off, he said it did not touch them; and at 22 inches it became invisible.

On the 21st of July the operation of extracting the crystalline lens was performed on the left eye. The capsule

---

antiquities, extent, population, and whatever else may help to convey an accurate knowledge of their circumstances. These memoirs, when arranged, would form a valuable collection of documents for the statesman, political economist, historian, antiquarian, tourist, &c........The most particular attention shall be paid to any such communications with which we may be favoured.